

Catholics and their monarch. She was not disappointed in her expectation of welcome from the English Catholic lords and squires, who crowded to Lowther Castle to show their sympathy. Elizabeth she was never to see. She must first clear herself of the crimes imputed to her before a commission convened at York, and this commission turned out to be a mere political device to give Elizabeth an excuse for keeping her in durance. Whether it could have cleared her, in view of the evidence which Moray had to produce, is more than questionable. It suited Elizabeth's policy to hush the matter up, with some vague generalities exculpating each party in turn, after evoking the cause from York to Westminster and allowing Moray to produce the Casket Letters—on the withdrawal of Mary's commissioners from the trial. It was most unsatisfactory tactics from the judicial point of view. But from the political point of view it was difficult for Elizabeth either to justify or condemn. If she cleared Mary, she must allow her to return to Scotland or proceed to France. She could not do so without risking complications fraught with the gravest danger to England, which would be exposed, in the one case, to the hostility of the Anglophilic Protestant party in Scotland, in the other to the intensified machinations of the Guise party in France. If she condemned her, she would justify the action of the Scots and stultify her own doctrine of the indefeasible rights of princes.

In the "Buik of Articles" and the "Detectio," written in Scots and Latin by Buchanan, and presented by Moray and his fellow Scottish commissioners to the English commissioners, the indictment against Mary is purely historic. The commissioners and their Latin secretary recount the facts of Mary's life and government in justification of the revolution which drove her from the throne. They are a summary of the history of the previous ten years, and have given rise to bitter controversy which is not yet at rest, in spite of the argumentation of three centuries. Into that controversy we need not enter. Mary, it is only too evident, had made herself impossible as ruler by her infatuated conduct, which alienated the sympathy of even the Catholic powers of the Continent. Apart altogether from the difficult question of the Casket Letters, the originals of which have been lost and